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UNITARIAN WORD & WORK

NOVEMBER 1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 15 NOVEMBER, 1911 No. 2

EDITORIAL

NO sign of decadence rests upon the Unitarian cause. If the hope or zeal of any of our people has slackened it is without cause. The auguries of the present are brighter than any that cheered our forefathers. The leaven of our gospel to uplift society, to purify home life, to increase respect for law, to safeguard the young, to nurture moral ideals, to cultivate reverence and aspiration is proved. Let us take the courage which these facts are fitted to inspire. "He who goes through the land scattering roses may be tracked next day by the withered petals that strew the ground, but he who goes through the land scattering rose seeds a hundred years after leaves behind him a land full of fragrance and beauty for his monument."

IF there is a decay in missionary interest in a church it means a decay in spiritual vitality. The missionary giving is a reliable thermometer indicating the religious temperature of the church.

THERE is nothing that stimulates our appreciation of our Faith so much as an earnest effort to create the same appreciation in others. The method to be employed often puzzles us. We cannot all preach, nor can we all write; but words and books are of the smallest importance. The finest sermon is a chaste and helpful life; a noble character is more telling and permanent than the most polished manuscript. Indeed, the message thus delivered can, alone, challenge the attention of men. Thus as we grow in the intensity of our own goodness we accept the common task of helping others to reach our position of spiritual vision; and as we try to help them we ourselves see more clearly.

MANY a church suffers simply because it is potbound. It needs to be saved from the hardening of its own shell.

THE people who move the world are those who have the courage of their convictions, those who not only clearly and thoroughly believe in certain principles, but also have the will and energy to act upon their beliefs and to get them adopted and acted upon by other people. A life without convictions is like a ship sailing aimlessly over the sea. A character with convictions, but without the courage to maintain them, is like a vessel lying at the wharf with no power in itself

to impel her to her port. A conviction is not an intellectual process alone. It is an intellectual principle suffused with moral feeling. It is something warmer than a pure abstraction of truth. One may accept the demonstrative propositions of geometry, but those are not convictions; but when one gets a perception of the relation of justice and truth and brotherhood, then he is in the region of convictions and the beliefs to which he attains will depend upon the breadth and accuracy of his view and vitalized by his moral emotions.

SOMETIMES the minister thinks that he cannot take the time from "church work" to go out into the community. He would like to visit the police courts, and the jail, and the almshouse, but he feels that it would be taking an undue amount of time from his parish. Observation of a good many parishes, however, would seem to indicate that many churches would be delighted to have their ministers turn some of their energies in such directions. When the minister is wise, tactful, and sympathetic in his community work, his people will be glad to spare a few parish calls, or even to hear a sermon repeated occasionally, if they know that their minister has been busy in promoting civic righteousness, and they will be proud of him as a leader in the progressive life of the town. Furthermore, the minister himself will in the long run preach better, for he will know life better.

WE shall best be equipped for the small duties of every day and of our local parish churches as we commit ourselves to larger trusts and responsibilities. It is always true that to bring men up to their best we must call them to their highest. They are won not by the promise of a gift, but by a challenge to duty. The fault with most of us is not that we present too high an ideal of the Christian life, but that we sketch the ideal with a faltering hand. The challenge to courage is too often hesitative and the appeal to self-devotion too often timid. In these days men rise instinctively to the broad outlook.

WE cannot live as churches upon protests. We must join together for constructive work. Let us put behind our endeavors the weight and dignity of a union more real and positive than our differences with our neighbors or our objections to other people's superstitions.

MINISTERS continue to ask why people do not go to church. Many answers are proposed. It is because the doctrines are out of date, it is said, or because the methods of word and worship are obsolete, or a score of other things. The real reason is very much simpler: the reason people do not go to church is because they don't want to. The most accurate description of the situation is one lately set forth by Dr. J. C. Adams of Hartford: "The great spiritual defection is not due to the church's neglect of its business, but because the crowd does not care for the business it is doing. It is the social pre-occupation with the lower and lesser things. The real difficulty is the passion for pleasure, wealth and power. People want a good time, a lot of money and to control affairs. The Sunday pleasure-seekers are not worrying about the churches' Calvinism; they want trolley rides, picture shows, baseball games."

THE animating spring of all progress is not in our knowledge of the actual, but in our vision of the possible. Our dreams guard for many of us monotony of work from becoming monotony and commonplaceness of life. The vision of a better future purifies aim, steadies the eye, vitalizes the nerve—and when that vision becomes a faith, a great conviction, an energizing dynamic, there is hardly any mountain of difficulty that cannot, by its power, be hurled into the sea.

THE Religious Education Association is an organization that commends itself to Unitarians in all respects. It is intellectually on a high plane, treating all matters of Biblical knowledge and religious endeavor in ways that find approval among us. It is, at the same time, a distinctly missionary body, attempting to apply the principles of religion, broadly understood, to the welfare of humanity. The fact that it brings together progressive representatives of practically every denomination adds a new interest. It is not too early to begin to plan for the next annual session of the Association which meets in St. Louis next March, probably the 12th to the 14th. Those who have attended previous sessions need not be told that both instruction and inspiration are to be found at these gatherings.

The purpose of the Religious Education Association as officially expressed is "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education and the sense of its need and value."

THE romance of missionary effort is beginning to be realized by the Young People's Religious Union. When we consider the enthusiastic longing of young men and women for a religion of life, and then see an equally enthusiastic endeavor being made by the Union to satisfy that desire, our hopes are high for the tomorrow of the world, and in imagination we are already beholding the Kingdom coming and its riches possessed.

A MINISTER was once in charge of one of our churches in a considerable city, in which a group of devoted women undertook to start and maintain a juvenile court. A law had been passed allowing the creation of such a court, but making no provision for the salary of a probation officer. These good women raised the money, saw to it that the court was put in operation, and arranged that one or two of their number should be present at every session. Some weeks after court had been opened the minister of the Unitarian church dropped in one day to observe its methods—rather ashamed that he had not been on hand earlier. But one of the good ladies present eagerly came to welcome him, with the words, "O we're so glad to see you! You're the first minister of this city who's shown enough interest to set foot inside this building!" And as the minister sat there strange thoughts arose in his heart concerning the avowed followers of one who came to seek those who were lost; of one who had preached a famous sermon about visiting him when in prison, saying, "Inasmuch as ye did it unto the least of these, ye did it unto me."

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

By what authority or right have the Orthodox people to claim or say that the Unitarians do not believe in Christ? J. F. B.

Richland, N. Y.

Answer:

None whatever, except that Unitarians do not believe in Christ as *they* do. The "orthodox" belief in Christ is based upon the scheme of atonement as it has been evolved largely from certain expressions in the "Pauline Epistles." The Unitarian belief in Christ is, properly speaking, a belief in Jesus authorized by his own references to himself.

Question:

In consequence of the modern criticism of the Bible, are not a large portion of the people (not the thinkers) losing their interest in the Bible, and are more inclined to go into the churches who claim to have authority?

Winsted, Ct. G. L. C.

Answer:

No doubt there are great numbers of people who cannot appreciate religion unless it is "authorized" by some book or establishment. They do not yet realize the full force of the teachings of Jesus, who referred to the "inner chamber" as the place of divine contact for every individual. When the authority of the Bible seems to them endangered, they naturally seek the refuge of some church which claims an equivalent power over them. Probably in some localities the tendencies in this direction are on the increase, but we cannot believe that mankind, on the whole, is not moving towards a universal recognition of the divine immanence.

Question:

In a new book, "Key to Philosophy," a Buddhist priest is supposed to silence a missionary by showing that God could not make the Seventh Commandment, and at the same time break it, by breathing the breath of life into an infant thus begotten.

Show the Unitarian viewpoint.

East Orange, N. J. E. M.

Answer:

Your question involves an anthropomorphic conception of God not entertained by Unitarians, and it implies an authorship of the Ten Commandments long since superseded by the scientific study of Hebrew literature. Unitarians believe in the laws of biology, which have to do with the development of physical organisms, and these laws operate quite independently of what the Ten Commandments may or may not teach.

Question:

Should we not recognize the Trinity of Nature, The Omnipotent Whole One or Holy One, Heredity and the Environment? S. G.

East Liberty, O.

Answer:

It seems to us that your Trinity is purely arbitrary, and in no way related to the original dogma as it was promulgated by the early church. We cannot see the slightest reason why your "Trinity" should not be accepted, nor do we see why any number of other "persons" might not be added to the three which you have selected.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — George Hutchinson, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. S. B. Nobbs, formerly of the Baptist fellowship, has accepted a call to Rockland, Mass. Rev. M. S. Buckingham has resigned at Bernardston, Mass., and will join the Congregational fellowship. Rev. J. C. Mitchell, of Fort Collins, Col., has, in addition, taken charge of the neighboring church at Greeley, Col., and Rev. A. T. Bowser, of Richmond, Va., is supplying the pulpit of the neighboring society at Highland Springs. Rev. Hosmer McKoon has taken charge of the society at Santa Rosa, Cal., and Rev. Franklin Baker has added to his work at Sacramento, Cal., the charge of the neighboring society at Woodland. Rev. S. C. Beach has resigned at Wayland and Rev. B. H. Bailey at Westford. Rev. E. J. Prescott has resigned at Sanford, Me., to accept a call to Gloucester, Mass. Mr. W. S. Swisher has accepted a call to Passaic, N. J. Rev. P. H. Goldsmith has added to his work at Yonkers the charge of the movement at Washington Heights. Rev. E. G. Brown has resigned at Pueblo, Col. Mr. A. J. Pineo has taken charge of the work at Winnipeg, Man., and Rev. M. R. Scott, after a successful summer's work at Winnipeg, has taken charge at Vancouver, B. C.

Billings Lectures

The Directors of the Association have made four appointments of lecturers on the Billings Foundation. Rev. E. S. Forbes is to visit this month the educational centres in the Middle West. An interesting itinerary has been arranged for him. Rev. A. L. Hudson is to renew his labors in the South and is already at his first post of service in Florida. Rev. U. G. B. Pierce is expected to make a journey this month in Ohio, and in the latter part of the winter Rev .W. I. Lawrance is to visit the churches on the Pacific Coast.

Journeys

Most of the Executive Staff of the Association have been for the last week at the National Conference in Washington. The Secretary reached Washington after a month's journey in the Northwest. He has visited all the Scandinavian missions and taken counsel with our friends in Duluth, Winnipeg, Grand Forks, Fargo, Minneapolis and Chicago. He has described his adventures in a series of letters in the *Christian Register*. The Secretary of the Department of Education, Rev. H. W. Foote, has just returned from his journey in Michigan and Ohio. Mr. Pratt, the Field Secretary in Western Canada, has been across the mountains to confer with the people of the new societies in Vancouver and Victoria. Dr. Wilbur, the Field Secretary on the Pacific Coast, has made a journey to the Northwest to attend the North Pacific Conference at Eugene, Ore.

Church Events

Among the recent events in our churches there may be mentioned the placing of a beautiful memorial window in the Priestley Memorial Church in Northumberland, Pa. The window is dedicated to the memory of Mrs. Hannah T. Priestley, who was for many years the companion and helper of her husband, the beloved physician of Northumberland and all the neighboring country. The First Unitarian Society in West Newton has just dedicated a superb new organ, the gift of Mr. Arthur F. Luke, as a memorial to his wife, who was for 25 years a devoted member of the church.

The new church for the society in West Somerville was dedicated on Sunday evening, October 15. The church is of stone and cement construction, centrally placed and beautifully furnished and decorated. This little society has thus at last come into the possession of a fitting church home and an adequate equipment for its work. For 20 years it has lived in rented quarters and sustained its activities at the cost of no little sacrifice on the part of its devoted constituency. A new building has been made possible, not only by the generous gifts of the people, but also by the timely bequest of Miss Martha R. Hunt. At the dedication service addresses were made by Rev. W. I. Lawrance on the Educational Function of a Church, Rev. Samuel M. Crothers, on the Social Function of a Church, and Rev. Samuel A. Eliot on the Spiritual Function of a Church.

Schools

The Theological Schools from which the Unitarian Churches chiefly derive their ministry have opened for the new year's session with reasonably good attendance. There are 48 students at the Harvard Divinity School, 27 at the Pacific School, and 23 at Meadville. Not all of these students are preparing for the Unitarian ministry; probably not more than a quarter or a third at the Harvard Divinity School will ultimately serve our churches, and perhaps not more than half those enrolled at the Berkeley School. Nevertheless, it is encouraging to discover that there is no serious loss in the number of young men who are seriously preparing themselves for our ministry.

At the secondary schools under our auspices things are very prosperous. There are 98 boys in attendance at the Hackley School and more than 100 at the Proctor Academy. At Proctor the new heating and lighting plant is in full operation and success attends the new experiment on the school farm. At Hackley a new study room has been completed. The second athletic field is well advanced and numerous smaller repairs have been made upon the buildings. The teaching staffs remain practically the same at both schools.

The Carolina Industrial School has begun its work at both of its plants with an excellent corps of teachers and attracts much interest in the community. The Trustees require gifts to the amount of some $2,000 to carry the work through the current year. It is expected and hoped that the good-will of our people will supply promptly this need.

Department of Social and Public Service

The Commission on the Church and the Social Question in its report recommend the appointment of some 20

committees in this department to investigate and report on different aspects of social reform and social service. As was to be expected, there has been some difficulty in getting all of them on a working basis, but organization is going forward as fast as is desirable.

The Committee on Rural Conditions has made especially satisfactory progress. Rev. M. B. Barnard of Rowe, Mass., is the chairman, and associated with her are Rev. J. N. Pardee, Mr. J. W. Stevens and Miss Helen Holmes of Massachusetts, Rev. R. C. Douthit of Maine and Rev. H. G. Ives of New Hampshire. Names will soon be added from other States. At a recent meeting of the Committee the following program was adopted:

AIM

To make known the needs, problems and opportunities of rural life.

MEANS OF ACCOMPLISHMENT

1. A survey of certain typical localities.
2. Use of the press as far as possible, seeking to secure the publication of sane, accurate articles on country life.
3. The holding of rural conferences wherever desirable.
4. The creation of a spirit of co-operation between city and country.
5. Co-operation with all other forces for rural betterment, Agricultural colleges, Federation of churches, Country Church Association, Granges, State organizations, etc.

On the initiative of the Chairman and with the co-operation of Rev. E. T. Root, Field Secretary of the Massachusetts Federation of Churches, a most interesting conference of denominational committees on social service was held at Ford Hall, Boston, on October 19th. The Congregational, Episcopal, Methodist and Unitarian bodies were represented. The Baptist and Universalist committees were unable to attend, but promised hearty co-operation. A permanent organization was effected, called The Conference of Church Social Service Committees in Massachusetts. Rev. E. T. Root was elected Chairman and Rev. M. B. Barnard Secretary and Treasurer. After discussion it was resolved:—

I. That the Country Church Committees and Social Service Commissions of the various communions in Massachusetts co-operate in plans to investigate and serve the rural churches of the state.

II. That the first step in such co-operation be a religious "survey."

III. That each denominational committee become responsible for such survey of one rural county, selecting typical townships for investigation.

IV. That, in order to secure uniformity, a committee be appointed to draft and print suitable question-blanks to be used by all, and a letter bespeaking the co-operation of pastors and others asking for information, with the denominational committee assuming the task in their county, and to designate the county which each denomination shall study.

V. That each denominational committee assume all the expenses of postage or travel involved in the investigation of the county accepted, and that expenses for blanks, etc., be apportioned in proportion to the total denominational budgets in the state.

VI. That the compilation and publication of the results be made by this conference.

The chairmen of the commissions represented were appointed a committee to draft a questionaire, and field work will begin upon the acceptance of their report.

Besides this federated investigation in Massachusetts our own Committee on Rural Conditions will extend its work into other States, and in the course of the winter our country churches will be asked to co-operate with it in securing the information desired.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

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11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk*. Office hours 9.30 A.M. to 4 P.M.

The question has been asked recently, "What is meant by the Study Class and what is it expected to do?"

The Alliance has always recognized as fully within its province the promotion of religious culture and education. The supply of newspapers, magazines, books and literature of all sorts is cheap and plentiful and at the disposal of everyone, but the opportunity for regular study of religious and moral questions is seldom afforded even in the Sunday school or Bible class.

As the first purpose of the Alliance is to quicken the religious life, the systematic study of religious literature was early recommended as legitimate and suitable work, moral and religious culture being considered quite as important as intellectual culture alone. In a report of the old Auxiliary Conference, which preceded the Alliance, the following suggestion was made in 1884: "The plan is to study the history and progress of Unitarianism, to listen to communications in writing on religious subjects, and exchange views with regard to them, and to engage in the discussion of various questions connected with the foundation of our religious faith. It is earnestly hoped that this course may be still more generally adopted in the future."

From the beginning therefore some form of religious study has been undertaken by most of the branches. This is carried on in different ways. Some read a book at home and discuss the chapters at the meetings; others read the book itself at the meetings. Some select a topic like "The Life of Jesus," "The Book of Job," "Worship," "Prayer," or "Reason in Religion," the members writing short papers, or holding symposiums and discussions. To facilitate such work in the branches a Study Class Committee has from time to time prepared and issued Leaflets of suggestion and references. These are freely distributed, and their use has proved to be an invaluable addition to the interest and usefulness of Alliance work. A list of these Leaflets will be found in the Manual, as well as a catalogue of Papers for Lending, many of which are adapted for use in a study class.

The Vice-President of the Rocky Mountain section sends through Word and Work a cordial greeting to her branches, which are so scattered that she is unable to call them together. She writes that the wonderful work the women have done in keeping the churches alive, some of them without ministers, deserves the utmost praise. Such devotion and such energy cannot fail to bring good results, and she congratulates them and bids them keep up their courage and continue their efforts. The Post Office Mission is specially commended and the great need of missionary work in that line is enforced. There is a constant incoming of strangers in that section of our country who know nothing of our liberal faith, and many who are among the older settlers are almost as un-

informed. A good Alliance branch has plenty to do.

Always interested in New Zealand, the Alliance hears with pleasure that the Unitarian churches and scattered Unitarians have united in a Conference for missionary work. By means of the Postal Mission "it is hoped to gather together those who have been thinking on the same lines, but unknown to each other, and where possible, give them the benefit of regular services conducted by the ministers and helpers from the Auckland church." A series of lectures will be followed by a Van Mission, organized on the lines of the English Van Mission, which has been quite successful this year.

Excellent work accomplished in our own country merits quite as much attention. About two years ago a little company of devoted women in Eugene, Ore., united to establish a Unitarian church home. An Alliance branch was formed in May, 1910, and the record of the first year shows great effort and good success. By sewing, sales and a bazaar, the twenty-nine members have given $350 towards a church lot and building fund and have "invested $66 in a cement walk around the property. To-day we have but $27.44 on hand, yet we have big hearts and energy much greater than the size of our hearts, and are not discouraged. We are still in our infancy and have accomplished, or indeed undertaken, nothing along social, philanthropic, literary or progressive lines; our main effort has been to do everything possible in a financial way, and to assist with a permanent church home, reserving further and broader efforts for such time as we trust will not be too far distant." It is to give a little lift to this new movement that the national Committee on Appeals recommends an appropriation for Eugene.

At Victoria, B. C., is another group of women making an heroic effort to establish a Unitarian church, having secured a suitable lot for building. All these enterprises may be successful if Alliance women so determine. Let every one who contributes even the single dollar send with it a letter of congratulation and encouragement. Every friendly word makes the effort easier, the burden lighter, the sense of isolation less unbearable and the fellowship stronger and more lasting.

The prosperous branch at Greenfield has issued a printed programme for the winter meetings very attractively arranged. Among other subjects one meeting is to be devoted to the Forty Questions. This branch rejoices in a Junior Alliance. Through this branch we learn that the Connecticut Valley Associate Alliance has raised the necessary $300 to continue the Emmerton School at Swansboro, N. C.

Of all the many Alliance women who visited England this last summer, doubtless some of them visited the Natural History Museum at South Kensington and brought home to their Sunday schools an account of the Exhibition of Bible Natural History. There were to be seen specimens of the various animals, birds, plants, minerals, and precious stones mentioned in the Bible. It must have been a pleasure to identify the flowers and plants and find that the rose of the Song of Solomon was the Narcissus or perhaps the Crocus; that the husks that the swine did eat were beans from the locust tree; that the tares or darnel is still a common weed in some coun-

tries; that the sycamore is the mulberry tree; that manna was a kind of lichen, etc. The birds and beasts must have been equally fascinating, and it is hoped that a description of the whole exhibit will be written. Attention was called to one animal. In the gilding of the Temple, reference is made to "badger skins," in the Revised Version translated "seal skins," but it undoubtedly should be the skin of the dugong, a very tough leather. The dugong is "the strangely shaped creature from whose odd appearance in the water we get the legendary merman and mermaid."

From *The Inquirer* it is pleasant to hear of the acquisition by the Society of Friends of the old Jordan's farm, near Chalfont St. Giles', in England. It is attached to the famous little meeting house where William Penn is buried. This was built in 1689, but twenty years before that the Friends used to meet in the old farmhouse. Under the Conventicles Act the meetings were often broken up. George Fox attended a meeting in 1673, and Isaac Pennington, Thomas Ellwood, Milton's friend and secretary, William Penn and his wife, often worshipped in the old kitchen, which is now to be restored as far as possible to its former condition. The house will be used as a guest house and a centre for conferences and lectures on religious and social subjects.

Interest in everything connected with William Penn has been greatly enhanced this summer by the dedication of a sumptuous bronze tablet in the Church of All Hallows, Barking, in London, where Penn was baptized Oct. 23d, 1644. It is the gift of the Penn Society, New York. The meeting house at Jordan's has a constantly increasing number of American visitors.

Neighborhood meetings and those of the Associate Alliances are the most fruitful gatherings of all the many in which Alliance members are interested. The New England Associate Alliance has just held its twentieth meeting at Portsmouth, N. H. Sixty branches were represented by two hundred and five delegates, and the subject being "Our Duties, Our Methods and Results," a good showing was made of real religious and missionary work. The next meeting will be held in January, at West Newton, Mass.

Directors in New England are fortunate in being able to bring branches together for consultation, some of them meeting each month. On Monday, Nov. 6th, at 11 o'clock, the branches in Norfolk and Suffolk Counties, Massachusetts, will hold such a meeting at Channing Hall, 25 Beacon St., Boston, and all branches in Massachusetts are invited. The subject for consideration will be "Our Winter's Plans," each representative to speak for her own branch.

There really seems no easier way of raising money than by membership fees. Do the branches realize that every dollar received in membership fees leaves two-thirds of a dollar in the branch treasury? To increase the membership is therefore to add more money to the treasury. Are there not more than 18,000 Unitarian women in our country? Let us double the number this year.

Attention is again called to the value of WORD AND WORK to the branches. There are too many Alliance branches where reading from WORD AND WORK is either entirely omitted or pruned so sharply as to be quite useless in the growth of Alliance

fellowship. The excuse that there is no time for reading is foolish, inasmuch as there is no possible business of more importance than a knowledge of what the organizations are doing. To hold up a copy of WORD AND WORK, saying "The November number is very interesting," has little or no effect. As it is the one and only organ of the Alliance, its messages should be given the fullest attention. It is of utmost importance that each branch should know of the others' plans and accomplishments, that the Alliance really means *an Alliance which is truly national.*

Mrs. H. B. Harding, 111 Clinton Place, is now the president of the branch in Hackensack, N. J.

The secretary at All Souls', Winnipeg, is Mrs. Florence G. Bale, 69 Maryland St.

Owing to change of residence, Mrs. D. Dana Bartlett, elected as Director for Massachusetts, has resigned. Her address is now Merion, Pa.

The Rochester, N. H., branch will hold its Christmas sale on Dec. 13th, and will gladly receive articles and postcards from other branches. Please send to Miss Ida Wilkinson, 2 Common St., Rochester, N. H.

In some of the Alliance Branches no one feels qualified to undertake Post Office Mission correspondence but the National Committee believes that in every Branch a committee should be appointed to undertake some form of distribution of Unitarian literature. A small pamphlet on this subject may be obtained at Alliance headquarters.

The members of the National Committee in each geographical section are to ask this winter why Alliance branches do not appoint committees to confer with the Central Committee.

The chairman of the National Committee gives this for a word of warning, with the hope that before Jan. 1, 1912, every Alliance Branch will have sent to headquarters the name of a chairman who is ready to co-operate with the members of this committee.

Every Branch is needed. Let every one respond.

The loss to the Alliance and to the Unitarian Church in the recent death of Mrs. John P. Forbes is great. From the beginning Mrs. Forbes was an ardent believer in the growth and development of the Alliance and was until lately the Vice-President for the Middle States and Canada and President of her branch in Brooklyn, N. Y. Her executive ability and sound sense made her one of the "reliables," while her sympathetic kindness and genuineness made her friendships beautiful and permanent. She will be long remembered in her different homes and her influence will be lasting.

The appeals stand thus:—

Northumberland, Pa.	$92..00
Eugene, Ore.	672..00
Duluth, Minn.	481..00
Winnipeg, Man.	479..00
Victoria, B. C.	480..00
Montague, Mass.	473..00
Green Harbor, Mass.	390..00
Meadville School	178..00
Pacific School	214..00

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

Working Together

The work of the Sunday School Society differs from that of other organizations, in that it is personal and co-operative. The actual process of religious education goes forward at the point where the teacher faces the pupil. No general organization, therefore, can in any real sense perform this act. On the other hand, each teacher who is thus responsible for the outcome of the effort is dependent upon agencies beyond the time and place in which the work is going forward. The part the general organization plays is that of gathering up the materials that the wisdom of men has provided, organizing the experience of many workers in widely separated fields, and placing the results thus assembled at the disposal of the teacher.

The process of education has been described as the bestowal upon the individual of the accumulated experience of the race. Every text-book, or other agency employed, represents accumulated experience, and, it may be, ages of thought. The teacher, acting thus as purveyor of the world's riches in the field of knowledge and of impulse, must be enriched in order that the pupil may, through his efforts, enter into the same wealth. Neither the general organization nor the individual teacher, therefore, is sufficient for the task. It requires both.

The practical application of these general principles is, that such a Society as ours can do its best work only by coming into the closest possible relations with the teaching force. It is our earnest wish that every teacher in every Unitarian Sunday school shall be familiar with the publications of the Sunday School Society, shall be a reader of the messages sent forth in Word and Work and in *The Christian Register,* and shall be in direct communication, by correspondence or otherwise, with this office. The purpose of this closeness of relationship is two-fold; first, that from the experience of these scattered workers we may gather up that wisdom which may serve others; and second, that those who are doing the actual work of teaching may receive from us such suggestions as are thus gathered.

The main purpose of this article is to invite to such closer co-operation and particularly to ask that all teachers and officers in Unitarian Sunday schools shall feel themselves personally requested to contribute toward the common stock of knowledge out of their own experience. No two classes are alike, as, indeed, no two pupils are. Whoever, therefore, has entered seriously into the work of teaching has thereby accumulated knowledge which will presumably be of service to others.

To come to particulars, we ask for co-operation in the enterprises our Society has at present in hand. One of these is the development of our manuals and other printed material. We have, at present, three committees carefully studying the problems thus involved. One of these is engaged in a study of the kindergarten and primary-class group, hoping to secure from every possible source such helps

and appliance as may make the teaching of our younger pupils more effective. There should be no lack of material in this department. Trained kindergartners and primary teachers of experience are in a large number of our schools, many of whom have developed systems of instruction that have proved successful through a series of years. If these teachers will send to this office either copies of such lessons, or samples of illustrations of their work, they will thereby confer a favor upon this committee, upon our Society, and upon our Sunday schools everywhere. Some of the material thus sent may be deemed suitable to publish, and probably all thus submitted will be helpful in guiding the committee to a just estimate of what is needed to bring our publications to as high a point as possible.

The same holds true of the work of another committee now studying the material for older classes. The Beacon Series, which we place foremost on our list, is having its third full year of trial. By this time it should have proven its worth, while its faults should be clearly perceived. The writers of these books and the efficient committee which was charged with the production of the Series as a whole have expressed an earnest desire that such criticisms be made with fullness and entire frankness. The science of religious education is as yet in its formative stage, so that the experience of one is as likely to be of value as that of another. We trust, therefore, that our friends who are using these, or any other manuals we publish, will respond freely to this request for criticisms and suggestions.

Still another committee has in charge the matter of services of worship for Sunday schools. This committee has in hand the manuscript of a new Christmas Service which it is hoped will be on the market in ample season for use in our schools this year. The service has been prepared by Mrs. Clara Bancroft Beatley, whose Christmas Service published several years ago has been highly appreciated. Mrs. Beatley is also preparing a series of five services, illustrating and developing the five ideas presented in the familiar statement by James Freeman Clarke, commonly known as "Our Faith." We have also in the home office a considerable collection of statements by leading ministers and authors, giving their views as to what a group of services should be, and also suggesting familiar hymns that might go into a collection for Sunday-school use. This material is the first step toward the preparation of a new book of song and service which the Society hopes, at a not distant period, to be able to issue. On this question of services and hymns, once more, we invite suggestions. If our friends working in Unitarian Sunday schools will write to the president of the Society, giving their idea as to the proper structure and general character of services, and stating what hymns in our present Book of Song and Service, or any other book, they think should be included in such a collection, they will be doing us a great favor. Such hymns may be indicated by numbers or by first lines.

Not to specify further, let it be said that the members of the Board of Directors of the Sunday School Society, while striving with diligence to serve their constituency as fully as possible, feel the need of the cooperative sympathy and efforts of all concerned. So far, therefore, from criticisms and suggestions being unwelcome, they are precisely what we

most want, and all persons are invited to express their views with the utmost candor on any phase of our activity, and to suggest ways in which we may serve more fully.

In another way, those not officially connected with the Sunday School Society may co-operate in its work. We are at present able to support but one officer in the field, the President. A temporary engagement has been made with Miss Lillian Brickett Poor, an expert kindergartner, who is for the time visiting Unitarian Sunday schools, observing and helping. We hope to increase this paid and professional service and shall do so as rapidly as means are provided. In the meantime, so many persons have expressed a willingness to render voluntary assistance that we are encouraged to believe others are only waiting for an opportunity to do so.

The Autumn Meeting

The Autumn Meeting of the Sunday School Society, which was held in the Church of the Unity at Worcester, Mass., on October 18th, was attended by delegates from many churches, chiefly those in Central and Western Massachusetts. The churches in Worcester had made elaborate preparations for entertainment, which proved to be more than sufficient because a pouring rain, that continued through the day and evening, reduced the attendance far below what it would otherwise have been. Notwithstanding the rain, the attendance was surprisingly good and the program, which had been previously arranged, was carried out to the letter. The addresses given were of a high order and were received with close attention.

After a service of song, a brief business session was held, followed by a round-table conference, both conducted by the President of the Sunday School Society. Then came four addresses upon "Aspects of Sunday-School work." Rev. Arthur H. Coar, of Holyoke, spoke of "The School That Is to Be," maintaining that the Sunday school of the future will play a far more important part in church enterprises than it has ever done in the past. Education is the watchword of the age, even business managers realizing the importance of educating those who are to carry on the different departments of their enterprises. The school that is to be will also be established on strictly educational lines, with teaching, rather than worship, as the central purpose. None the less, the school of the future is to be a school of religion and nothing will be taught in it save as it leads directly to the promotion of the religious life. The development of psychology in our own day, and the clearer perception of the goal of all education, which is preparation for life, will be the governing factors.

Rev. Robert F. Leavens, of Fitchburgh, spoke of "Organizing the Parish for Educational Work," pointing out the fact that while the actual teaching must be done by forces within the parish, these will seek, more and more, expert guidance that they may be shown how the work should be done. He pleaded for a responsible managing head in each Sunday-school movement, to be under the control of and supported by a committee representative of the parish.

Rev. William L. Walsh, of Brookfield, spoke of "Enlisting the Larger Agencies," and showed how the national and other conferences of our denomination might do effective work

in considering the problems of religious education and laying plans for the development of the denominational life through this means. He also pleaded for a closer co-operation between our national executive bodies and maintained that the Unitarian Association should send an educator with the missionary-preacher in every effort to establish a new movement.

The afternoon program was brought to a close by an earnest address by Rev. Margaret B. Barnard, of Rowe, whose subject was "Beginning at the Near End." She showed from experience how even a small society may do as effective work as a larger one, within the limits of its own numbers. A discussion followed, which was led by Rev. John Baltzly, of Hudson.

In the evening, a service of worship was conducted by Rev. Samuel C. Beane, Jr., after which Rev. Augustus P. Reccord, of Springfield, Mass., gave an address on "The Revival of the Teaching Function of the Church." It is hoped that a full outline of his address will be printed in the December number of WORD AND WORK.

The Guild of Parish Workers

An interesting and important new organization, which will mean much to those already assisting in parishes as well as those who are intending to enter such work, was originated last May when the parish workers in and about Boston who are affiliated with Unitarian churches met and formed themselves into "The Guild of Parish Workers." A president and secretary were chosen, a constitution presented and partly accepted, annual dues fixed, and plans made for furthering the purposes of the Guild which are described in the constitution as follows:

"The purpose of the Guild shall be to further the spread of true religion in every possible way, especially—(1) to secure opportunities for women of consecrated purpose to assist in the work of parishes; (2) to recruit women of consecrated purpose for this work whenever possible; and (3) to provide proper support for such women as shall continue for life in the work, and relief for such as may become temporarily disabled."

The Guild numbers, at present, seven active members. Miss Harriet E. Johnson, of Arlington Street Church, is President; Miss Leontine Pote, of The Church of Our Father, East Boston, is Secretary-Treasurer. Miss Hope Fagan, of the First Parish of Dorchester; Miss Marian Cole, of the First Parish of Hingham; Miss Edith Jones and Miss Katherine Stokes, assistants at Bulfinch Place Church, and Miss Mary F. Gill, of the First Congregational Society of Jamaica Plain, make up the number. Honorary membership includes those who may be elected by the active members. There is a membership fee of one dollar per year.

At the fall meeting, held October 16th, at the First Parish in Hingham, Rev. Daniel Roy Freeman led a most inspiring service in the fine old church, after which the Guild in the Parish House listened to Miss Sadie E. Hagan's description of the beginning of the Deaconess' Association and their methods of training and work. The address was instructive and helpful, and encouraging as well, for the strong, efficient and wealthy association which she represented has grown from small beginnings.

A pleasant luncheon at the home of the minister of the First Parish and musical entertainment by Mrs. Freeman ended a most helpful meeting.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors' Monthly Meeting

The third regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, October 3, 1911, at 2.30 o'clock.

President Ferrell presided and there were present: Miss Burrage, Miss Cline, Miss Dicker, Mr. Lyon, Miss Simmons, and the secretary.

The secretary read the minutes of the last meeting.

VOTED: To accept the minutes of the last meeting and to place them on file.

The secretary then read her report for the month of September.

VOTED: To accept this report.

Miss Cline reported hopefully concerning the fair, saying there still remains one table not taken.

VOTED: To accept this oral report of Miss Cline for the Fair Committee.

Miss Simmons reported on the conditions in some of the college towns of New England, so far as her investigations had extended.

In the absence of the treasurer, the secretary gave a report for the month and the bills were next presented.

VOTED: That the bills be paid.

VOTED: To adjourn.

GRACE R. TORR, *Secretary.*

South Middlesex Federation

The meeting was opened at 4.40 o'clock with a devotional service led by Rev. Walter C. Pierce.

The report of the Nominating Committee was then made by the Chairman, Miss Dadmun, as follows:

Rev. Alson H. Robinson, of Newton Centre, President.

Mr. Henry P. Curtiss, of Newton, Vice-President.

Mr. Benjamin S. Stoney, of East Lexington, Treasurer.

Mr. F. E. Robbins, of Carlisle, Secretary.

It was voted that the retiring Secretary be made a life member of the National Y. P. R. U.

The report of the Social Service Committee was then given by the Chairman, Rev. G. G. Mills. It was voted to give this committee ten dollars for the promotion of its work.

At this point, the visiting delegates having arrived, the roll was called, with the following results:

Billerica	3
Cambridge (First Parish)	3
Carlisle	20
Concord	12
E. Lexington	15
Newton	3
Watertown	5
Waverley	10
West Newton	4
West Somerville	8
Winchester	11
Waltham	1
Visiting from Boston	8
Total	103

The speaker from the Boston Federation was then introduced, who spoke with conviction and earnestness

upon the need of the members of the Federation to consider the future, and realize the nature of its opportunity there. Speakers were needed, helpers of all sorts were badly needed, and the future of the denomination as a whole is in the hands of the young people. It will be what we make it. The main purpose of the Y. P. R. U. is to foster the religious life among young people to the end that they shall learn to wisely and effectively carry the burden. In the preparation for this duty, Mr. McMurdie said, three questions are of great importance:

1. "What can I do for the benefit of civilization?"

2. "What can I do for the church?"

3. "How can I help the minister?"

Mr. Sanford Bates then spoke on "The New Militarism." He spoke on the advance of the Peace cause, and the gradual retirement of the military spirit from the field of war. But feeling that the spirit remained, he set the young people the task of finding work for it to do. It is necessary to interest men in the church and the work of the church, and to make it a manly thing to do that work. In doing this it should not be tolerated that any interest at present enlisted should be detached, but rather its allegiance increased. Mr. Bates closed by requesting the young people to sing "Onward, Christian Soldiers," and this they did, thus bringing the afternoon session to a spirited close.

The evening session was called to order at seven o'clock. The invitation of the Theodore Parker Fraternity of Watertown to hold the January meeting in their church was accepted.

Rev. Harry Lutz, the retiring President, then led an impressive devotional service, after which a solo was acceptably rendered with organ accompaniment; and Rev. Joel H. Metcalf, of Winchester, then spoke on "Our Opportunity," saying that we have a peculiar opportunity and heritage. That we all realize what it means to be an American citizen, but few realize what it means to be an hereditary liberal in religion—to be "heirs of the Lord Christ's heart." That if we would live up to the full realization of that great gift, we must toil earnestly and unremittingly, for opportunity comes to all, not necessarily in the guise of some brilliant deed, but frequently in the simple use of the tools at hand to their full value.

The president then introduced Rev. I. P. Quimby of East Lexington, who spoke extemporaneously for a few minutes, emphasizing the opportunity of the young people to worship in the best sense.

The session then closed with a brief but stirring address by Rev. Joseph P. MacCarthy, D. D. Dr. MacCarthy said that our problem is to develop a substitute for the spirit of enthusiasm which is native to the evangelists. He believes that this may be provided by preaching to the hearts as well as to the heads of liberal young people, and that they can do a great deal for themselves and for others if they will listen and act upon the voice in their hearts.

JOSEPHINE BRUORTON, *Secretary.*

Pilgrim Federation

A meeting of the Pilgrim Federation was held at Bridgewater, Mass., September 25, 1911, when the secretary's and treasurer's reports were read and approved.

Reports were heard from the various unions in the federation that were represented.

The Chairman of the Fancy Table, which table the Federation has decided to help at the fair, asked for the number of helpers each union could furnish; and it was reported that some contributions had already been received.

It was voted that a committee be appointed by the chairman to make arrangements for the annual federation play; and also voted that the Executive Committee of the federation arrange a special meeting to decide the date for a Rally Sunday, when it is hoped that all the Unitarian young people in the different societies will attend.

Promptness with regard to sending a contribution to the national organization was urged.

After the business session was adjourned, the speaker of the evening, Rev. Adram Wyman, of North Easton, was introduced. A social hour with refreshments closed the evening.

HELEN KEITH, *Secretary.*

Boston Federation Hospitality During Fair Time

In accordance with the custom of several years past, and in order that Unions from a distance may be represented by sending helpers to assist at the Biennial Fair of the Young People's Religious Union, to be held on Thursday, Nov. 9, Friday, Nov. 10, and Saturday, Nov. 11, at the Hotel Vendome, Boston, the Boston Federation extends the hospitality of its members on Thursday and Friday nights to those helpers who cannot conveniently return home.

Will any assistants who wish to avail themselves of this hospitality kindly communicate with Fr. Frank E. Cook, 32 Saratoga St., East Boston, Mass., before Nov. 1, specifying which night they desire entertainment, or if for both nights?

Yours respectfully,
F. E. COOK,
Chairman Hospitality Committee.

The Biennial Bazaar

The seventh biennial bazaar just now engrosses our attention and bids fair to be as attractive and as social as any ever held. There has been considerable interest evinced already. Contributions of all kinds are solicited; the Chairman of the Preserves and Pickles Table especially urges donations of jellies, preserves and pickles. Contributions for this table might very well be sent several days in advance in order to insure their safe arrival. All packages should be plainly marked for the table intended and with the chairman's name, if possible. These may be sent to Room 11 of the Unitarian Building, Boston, or to the Hotel Vendome; if to the latter place, they will be held until the fair opens.

The Pacific Coast Table, with articles sent by members of the young people's societies, Alliance branches and interested friends on the Pacific Coast, is now an assured fact, and will make a display interesting to all who attend. Miss Emma R. Ross, an ex-secretary of the Union and now a director for the Pacific States, has been at some pains to solicit donations in her section of the country, and it is to her efforts and her continued interest in the union and its work that the table has been made possible.

The latest bulletins of the fair are now published; if you have not received one, be sure and ask for it. We wish them distributed as widely as possible.

Committees for 1911-12

Anyone wishing information regarding any of these committees is advised to consult the chairman.

Finance

Mr. Sanford Bates, *Chairman,* Boston, Mass.
Mr. Harold S. Lyon, West Bridgewater, Mass.
Mr. O. Arthur McMurdie, Boston, Mass.
Miss Caroline S. Burrage, West Newton, Mass.
Rev. Dudley H. Ferrell, Brockton, Mass.

Policy

Rev. Harold G. Arnold, *Chairman,* Bridgewater, Mass.
Rev. Abbot Peterson, Lancaster, Mass.
Rev. Robert F. Leavens, Fitchburg, Mass.
Miss Emma R. Ross, Los Angeles, Cal.
Mr. Percy A. Atherton, Boston, Mass.
Rev. Albert R. Vail, Urbana, Ill.
Mr. Harold C. Rogers, Yarmouth, Me.

Speaking

Miss Grace R. Torr, *Chairman,* Boston, Mass.
Miss Emily J. Cline, Dorchester, Mass.
Mr. Philip C. Nash, Allston, Mass.
Rev. Charles J. Staples, Burlington, Vt.
Rev. Henry G. Ives, Andover, N. H.

Publication.

Miss Almira E. Simmons, *Chairman,* Wollaston, Mass.
Mr. John H. Wilson, Cambridge, Mass.
Rev. Robert J. Hutcheon, Toronto, Can.
Miss Harriet C. Stimson, Fitchburg, Mass.
Rev. Fred Alban Weil, Bellingham, Wash.

Eastern Massachusetts.

Rev. F. R. Sturtevant, *Chairman,* Taunton, Mass.
Miss Alice M. Dicker, East Boston, Mass.
Miss Emily J. Cline, Dorchester, Mass.
Mr. Joseph A. Harwood, Littleton, Mass.

Western Massachusetts

Rev. Samuel R. Maxwell, *Chairman,* Greenfield, Mass.
Rev. Earl C. Davis, Pittsfield, Mass.
Rev. George B. Spurr, Petersham, Mass.

New England (except Massachusetts)

Rev. Henry G. Ives, *Chairman,* Andover, N. H.
Rev. Charles J. Staples, Burlington, Vt.
Rev. Edwin M. Slocombe, Augusta, Me.
Rev. Paul H. Drake, Saco, Me.

Middle and Southern States and Canada

Rev. Edgar S. Wiers, *Chairman,* Montclair, N. J.
Rev. John H. Holmes, New York, N. Y.
Mrs. Joseph Abbott, Charleston, S. C.
Mr. Joseph C. Kiley, Jamestown, N. Y.
Miss Elsa Waldie, Germantown, Pa.
Rev. Richard W. Boynton, Buffalo, N. Y.

Pacific.

Rev. Fred Alban Weil, *Chairman,* Bellingham, Wash.
Miss Emma R. Ross, Los Angeles, Cal.

Auditing

Mr. Clarence B. Humphreys, *Chairman,* Dorchester, Mass.
Mr. John B. Proudfoot, Newton Centre, Mass.

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Liquor in War and Peace

Immediately on assuming full authority over armies in the field, in the Soudan war of 1896, Field Marshal Kitchener ordered that no intoxicants were to be supplied to the 20,000 men under his command. When, contrary to these regulations, some Greek merchants smuggled consignments of a vile intoxicating compound into Berber, the cases were at once confiscated and the liquor poured upon the sand, and not down the soldiers' throats. For the Egyptian and Soudanese troops in Kitchener's army no teetotal compulsion was necessary, seeing their Mohammedan religious principles required abstinence from stimulants. Sometimes, however, the Soudanese brew a kind of beer called "Merissa," but not a drop of this was utilized in the Soudanese portion of the Sirdar's camp. The British soldiers, of course, at first, according to their privilege, grumbled somewhat; but they soon realized the undoubted advantage the deprivation brought them. To the rule enjoined upon the rank and file the General and the other leading officers also conformed. "From generals to drummer boys, not a single drop of liquor was allowed during the famous march in the Soudan, and still more famous battle of Atbara. Both at officers' mess tables and regimental canteens' tea and oatmeal water were the drinks of the day."

To some extent in South Africa, similar non-alcoholic methods were employed in the grand march northward which Lord Kitchener assisted Lord Roberts to lead. For weeks Modder water was practically the only drink obtainable. Referring to the remarkable absence of crime resultant, a general officer stated: "The campaign has been run entirely on teetotal principles, and the experiment has proved wonderfully successful."

More recently, in times of peace, Lord Kitchener's influence has continued to be used in promotion of Temperance amongst the soldiers. His views coincide with those of the other Field Marshals—Lord Wolseley, Lord Roberts, Sir Geo. White, and Sir Evelyn Wood, and his famous predecessor, Sir Charles Napier, as expressed in Wolseley's "Soldier's Pocket Book"; "The old superstition that grog is a good thing for men before, during, or after a march has been proved to be a fallacy, and is only still maintained by men who mistake the cravings arising solely from habit for the promptings of nature."

If abstinence is so valuable in war, it is certainly more necessary in the arts of peace. These and similar facts ought to be forcibly used, especially among the young, to destroy the old superstition that alcohol is a life-giver. It is not a real stimulant, but a life-destroyer.

MORE AUTUMN BOOKS

The Heredity of Richard Roe

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Selected and Arranged by IMOGEN CLARK

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Edited with Notes by CHARLES W. WENDTE

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$1.00 net; by mail, $1.14

Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress

English Version. Edited by Charles W. Wendte and V. D. Davis.

No previous International Congress has been followed by so voluminous and important a Report of papers and addresses as the one recently issued of the Congress held in Berlin from August 5 to 10, 1910. The introductory matter consists of a preface by J. Estlin Carpenter, a summary of the Congress by C. W. Wendte, the "Three-fold Congress Sermon," the Presidential address, the addresses of the foreign delegates, and the report of the General Secretary, Mr. Wendte; then follows the main portion of the Report, which is divided into eight parts, covering the large matters of international liberal Christian interest the world over.

8vo; 679 pages; $2.00 net; by mail, $2.20

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

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